

the anglican digest



LENT A.D. 1985

OUR COVERS: The front cover depicts the Agnus Dei, *Lamb of God*, victoriously standing over the seven seals of the Book of Revelation, while the back cover contains Church symbols with Lenten associations [clockwise]: Lent, then Palm Sunday, Maundy Thursday and Good Friday — in Holy Week.

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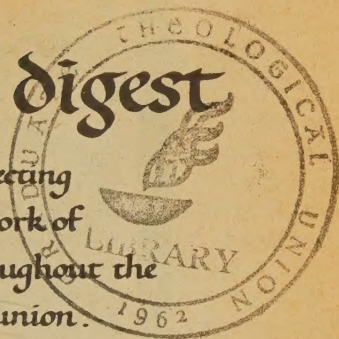
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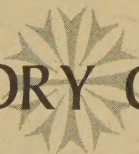
LENT A.D. 1985

the anglican digest

A miscellany reflecting
the words and work of
the faithful throughout the
Anglican Communion.



THE GLORY OF LENT



THE CHURCH'S SEASON OF LENT reminds us that the gift of God's love and life within us is a gift which, like all human gifts, requires discipline and practice—even plain hard work—if it is to come to perfection. The athlete, the tennis player or the concert pianist—gifted though they are—will all tell you that their performance which makes it all look so easy, certainly did not result from just “doing what comes naturally.” Our contemporary society is, of course, all too ready to make time (often at the expense of sleep) to jog and exercise with discipline in a cult of physical excellence. What about Christians?

ARE WE WILLING to exercise a similar discipline for the sake of spiritual growth: to bring us just a few steps further away from that prison house of “my will be done” in the direction of the land of freedom where it is “Thy will be done?” If so, then the equation is inevitable. Less time for self: more time for others, for Bible reading, prayer and worship. Less money spent on self: more available for where the need is greater. Less self-indulgence: more awareness of others and above all of God. In short, a time of practice and rehearsal on earth, to equip us to enjoy the gift and glory of heaven.

—Rt Rev'd Michael Marshall, *Episcopal Director*.



ON BEING ANGLICAN IN AN UNCERTAIN WORLD

The Rev'd Edgar F. Wells

"O ALMIGHTY GOD, who has built thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto thee . . ."

THIS COLLECT, appointed in 1984 for the Third Sunday after Pentecost, July 1st, provided the text for the following sermon, preached by Father Wells on that date. The Rev'd Edgar Wells is Rector of The Church of St Mary The Virgin, New York City, Diocese of New York.



N TODAY'S COLLECT we are reminded that the Church to which we belong is a Church built on the founda-

tion of apostolic teaching and prophetic utterance, and our petition to God the Father is that within the Church we may be joined together in unity of spirit by the doctrine, that is, by the teaching of the apostles. And the context of all Christian doctrine is the living experience of the Church recorded for us in Scripture, and made real for us in every generation by our own participation in the life, death, and resurrection of Jesus Christ. St Paul asks us this morning, "Do you know that all of us who have been baptized into Christ Jesus were baptized into his death?" And he goes on to say, "If we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his." (Romans 6:3,5) By our participation in the life of the Catholic Church, that is to say in its rhythm of prayer and adoration, you and I are part of the witness of the apostles. The other side of the coin is that we must live in this world as Christians and not as pagans. The other side of the coin is that we are to hold a different life style than that practiced by most of the people among whom we live. And that is a tall order. St Paul says, "You also must consider

yourselves dead to sin and alive to God in Christ Jesus." (Romans 6:11)

BUT THIS APOSTOLIC witness is a noble reality. It provides the context within which we live out our baptismal promises. And because we are Anglicans it tells us that we live in communion with bishops who are themselves successors to the apostles, and without whose ministry among us the Catholic Church simply could not exist. Certainly Catholic Anglicans believe that bishops are of the esse of the Church's life. In the language of St Ignatius of Antioch, where there is the bishop, there is the Church. For Episcopalians the bishop is the sacramental sign that the doctrine we share is the doctrine of the apostles, and that the unity we share is that unity of spirit which those same apostles received from their Lord. No bishop, no Church. And all of this is very fine, and all of that is very true. The problem within the Anglican Communion (and really, it is only our own church that we have a right to criticize) is that it does not always work out as nicely as it sounds. Bishops do not always turn out to believe the fullness of the apostolic doctrine, and though their number is never very large, they sometimes seem to be something of an embarrassment to the rest of us. Moreover Anglican

bishops, and perhaps American Episcopal bishops in particular, seem to have a penchant for acquiring notoriety because of their confusion of private opinion with the Church's teaching magisterium. Our own diocesan bishop went on record this past week as a supporter of a particular candidate for the presidency of this country, a position which he has a perfect right to hold, but which, when publicly announced, becomes confused in people's minds with his ministry as the chief pastor of this diocese.

DOES OUR WITNESS as Episcopalians involve an obligation on our part to follow our bishops' opinions where the exercise of our vote in a democratic society is concerned? I think not. To give him his due, having identified his own candidate, and having recommended him to us, our bishop did go on to alert us to our responsibility to vote according to our consciences when election time rolls around. And of course in tell-

ing us that he was acting properly as our bishop, and he was exercising his apostolic ministry as a good shepherd should. The trouble within the Anglican episcopate is that bishops themselves often confuse the voice of prophecy with the voice of their own private opinions. This is unsettling to ordinary Christian men and women, and it tells others that Episcopalians do not know where they really stand. Another bishop known to us in this part of the country is a fervent and public supporter of abortion on demand, and his opinion on this matter, though his right to hold it is legitimate in every way, becomes nonetheless a source of confusion to others in his public pronouncement on the subject.

WHEN DOES A BISHOP speak on behalf of the Body of Christ, and when does a bishop speak as a private individual? Whether we like it or not, we clergy, priests as well as bishops, are never separated in the public mind from the vocation that we



OXFORD



EDINBURGH



NOVA SCOTIA



GIBRALTAR



follow. Many of us undoubtedly have opinions about various matters that do not coincide with the official teaching of traditional Christianity. Often some of us wish that the Church thought differently on some subject or another. But to give voice to that wish as Christian clergy is to identify a private opinion with the mind of the Christian community. To give voice to that opinion and to make it a matter of prophetic utterance, when in reality it is simply my own opinion about the matter at hand, is to confuse the people whom God has sent me to serve. We clergy, and perhaps especially our bishops, walk a very thin line where these matters are concerned. And the result is just what we might expect it to be. Some people will say, "I think Bishop So-and-so was courageous and right in his stand on such and such an issue." But others will say something entirely to the contrary. "I think Bishop So-and-so ought to be defrocked." Or "I think Bishop So-and-so ought to be locked up." And no matter

who we are, probably we have all said at one time or another, "What is wrong with the Episcopal Church? Why do we speak with such an uncertain voice?"

BECAUSE THE TRUTH certainly is that other religious groups often speak far more certainly and seem far more convincing than do we. Protestant fundamentalists quote the inerrancy of Holy Scripture to us time and time again. And Roman Catholics, even if some of their bishops in this country no longer fit the mold in all regards, are still able to invoke the authority of an infallible Church where such invocation seems necessary. "Conner rips pols"—meaning politicians—on abortion," screamed the headlines in one of our less profound New York newspapers last week. And, was it two weeks ago, the Salvation Army and the Archbishop of New York found themselves allies in the cause of preventing persons of homosexual orientation from filling teaching positions in our school

VERMONT

CENTRAL
NEW YORKWESTERN
NORTH CAROLINANORTHERN
INDIANA

system? I suppose it all depends on where you stand. Many of us within the Episcopal Church long for the kind of certainty expressed in authoritative statements of the Roman Catholic hierarchy—but I think the truth of the matter is we long for it when Roman bishops make statements with which we happen to agree. And we're rather leery of that kind of system when such statements do not reflect our own opinions in these matters. Authority of that kind is always welcomed when we are under stress, and when its exercise seems to support us in our own life situations. Authority of that kind is frightening in the extreme when it runs counter to our own experience and to our own deeply held beliefs. The truth of the matter, again, is that the spirit of Anglicanism is foreign to the imposed points of view of more autocratic brands of Christianity. And this can be maddening for us, and it can be confusing; but, it also can be the source of our true liberty in Christ because Catholicism in

its Anglican setting never compels and never coerces its children. Sometimes we think how much easier it would be if it did! But coercion is not part of our tradition, and forced compliance has never been the Anglican way. Thus, in describing our interpretation of Moral Theology, Father Martin Thornton, a great apologist within the Church of England who is also a residentiary canon of the cathedral at Truro, has this to say: The emphasis of Anglican moral theology has less to do with the "application of juristic rules than with the training of the individual conscience toward moral maturity and personal responsibility." He describes Anglicanism as Christianity for adults and Father Richard Holloway has put it this way: "The Anglican Church used to pride itself on cleaving to the great central truths, while allowing freedom of approach and emphasis on secondary matters. We must," he says, "try to rediscover both the conviction that characterized the former and the tolerance that char-

acterized the latter.”

AND THIS, YOU SEE, is the story in a nutshell. Conviction about great truths. Tolerance and respect for individual freedom in everything else. People outside the Episcopal Church cannot understand this. Many of our converts never come to grips with it. To those who dislike us, it means that we don't stand for a thing. And to be brutally frank about our own weaknesses, the working out of this reality can mean that many of us end up doing as we please. And that is the danger of Anglican freedom.

BUT THERE IS ANOTHER side of the equation. The appeal of Anglicanism is not an appeal to license. And the requirements of Anglicanism are as sure and as well defined as those of any part of Christendom. Despite the free-wheeling attitudes of some Anglican spokesmen, the truths taught by the Anglican Church are the great truths of Catholic Christiani-

ty. They are enshrined for us in the Book of Common Prayer, a document that expresses our beliefs as a Church, and that also provides us with a method and means of growing in holiness. And despite the voiced opinions of some people within our church, and despite the individualistic life styles adopted by others, the Anglican Church has only one lifestyle to commend to us, and that is the way of life taught by the Church for twenty centuries. But we are a gentle Church, a compassionate Church, and we have a history of pastoral care that is equaled by no other Church in Christendom. We love people; we direct them towards holiness and we respect them always. We do not coerce. If this be weakness, then it is a weakness with which we can live. We are less interested in rules than we are in people.

AND SO THE UNITY of the spirit for which we pray in today's collect is a unity that is realized within the apostolic fellowship as



SPRINGFIELD



TEXAS



COLORADO



CALIFORNIA

we share in the baptismal mystery of death and resurrection. It is a mystery that we experience over and over again within the Christian life. It means being dead to sin and alive to God—and for me in my life it means that I have died many deaths already, and that I have many more deaths to endure before this life comes to an end. And it is not always easy. That is why our Lord tells us this morning that he who prefers father or mother to Him, or sons or daughters, is not worthy of Him. And this is why He tells us that if we do not take up our cross and follow Him, we are not worthy of Him. “He who finds his life will lose it, and he who loses his life for my sake will find it.” (Matthew 10:39) And that is what Saint Paul means about dying and being alive. And that is surely the experience of your life, whoever you are, just as I know it to be the experience of my own.

I WISH THIS MORNING that

I could give you some kind of formula to protect you from the stress that is sometimes ours as members of the Episcopal Church. Perhaps it is almost a blessing that such formulas do not exist. Given the choice between the respect and trust accorded to individual men and women within the Anglican tradition, and the cruel and destructive behavior that can sometimes be characteristic of other Christian traditions, I would choose to be an Anglican any day. Not so that I could live as I like, for our Anglican tradition has never taught me that. Perhaps simply because, as a child of God, I will be treated as a son and never as a slave, and, within the gentle care of a Church that truly loves human souls, I will die a thousand deaths and be brought to life a thousand times again—until, when the last death comes, I will see God as He is.—AVE, *the parish bulletin*, Church of St Mary the Virgin, and reprinted in *The Nebraska Churchman*.

THE PROVIDENCE OF GOD

Anglican churches have inherited episcopacy by the providence of God. Though they do not unchurch those Christians who do not possess it, they are bound to try to persuade them to adopt this form of government, and they have no authority to abandon it themselves, even for the sake of Christian unity. Episcopacy has in Anglican hands shown itself remarkably flexible and has manifested a surprising power of survival.

RPC Hanson, Professor of Theology, University of Nottingham



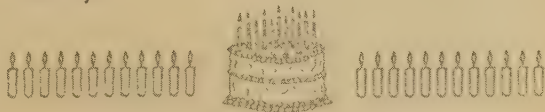
HILLSPEAK'S 25TH ANNIVERSARY

ST MARK'S DAY, APRIL 25TH, 1985 is the 25th Anniversary of Hillspeak. On that day in 1960, the Episcopal Book Club [begun in the Diocese of West Missouri in 1953] and *The Anglican Digest* [which was created to join the EBC in 1958] took possession of Grindstone Mountain in the Ozarks and named it Hillspeak. SPEAK, the acronym for the Society for Promoting and Encouraging the Arts and Knowledge (of the Church), now had a hill home, hence Hill-SPEAK.

For 25 fruitful years EBC has distributed hundreds of thousands of copies of 100 worthwhile books and TAD has enjoyed circulation soaring into millions of copies — all from Morningside Barn on the east slope of *the* mountain. But the best years of service to the Church still lie ahead.

Hillspeak will have a festive 25th birthday celebration, perhaps a bit homespun. One of the high points will be an OPEN HOUSE from 2-4 in the afternoon to which all TAD readers who just might be in the neighborhood are invited. More details of the Anniversary will be forthcoming in the EASTER Issue of TAD.

In the meantime your mail has brought you news of one additional 25th Anniversary remembrance: TAD is paying honor to this milestone by offering a Free Anniversary Gift of *one year's issues to one special friend* of each TAD [and EBC] reader. Join us in this celebration. Let us hear from you today!



WHEN THE WELL IS DRY



SOMETIMES when a person has been through a long period of stress and strain and has carried the burden of many anxieties and responsibilities, he has overdrawn his supply of spiritual energy. After the strain is over, he slumps. Or, after a series of shocks and blows, he feels shrunken.

Or another person may have lived in a dry, arid land of pleasure and comfort in which he thinks little about the things he will need when the days are dark. Few demands are made upon him and, when he comes to a crisis, he finds his reserves are gone because he has been living all those years on the superficial wells that are easily dried up.

Once in a while the reason is not obvious. It may be hidden in the secret mysteries of the body's chemistry or in the delicate adjustment of the nervous system. But whether or not the reason is obvious, the *fact* is that the well is dry and the question is, What can I do when my well is dry?

YOU CANNOT DO anything until you are perfectly clear in your own mind that you are not the only one who goes through this particular kind of experience. All you have to do is to look at the people you know. Is there any one of them who has a steady level of spiritual energy, a level which never drops, is always at its highest? I have never known such a person, either among the few great people whom I have known or among ordinary people like myself. I have never known anyone who had a steady level of spiritual energy.

To be sure, some show it more than others. Some have an amazing ability to hide their empty wells but, if you know them well enough, you know there are times when their water level is alarmingly low.

The more you realize that this experience is a common, natural thing, not something peculiar to you, the better you can handle it, the more calmly you can face it.

After you have done that, learn to do nothing. I may say in advance that for one who shares my temperament, it is one of the hardest of all lessons to learn.

MANY YEARS AGO in Baltimore, I had a friend who was a successful businesswoman. She said the only time she really rested was when she was taking a trip on a train. I asked her to explain that in

a little more detail, for a long train trip often tires me, if only from boredom. She said, "When I am on the train, I know I don't have to run it." The trouble is, you see, many of us (I hesitate to tell you I am one of them) try to run the train from our seat in the coach. We cannot sit back and let someone else run it.

Some people have to learn how to drop the things about which they can do nothing. You see a family in trouble, you want to help, but there is nothing you can do; but you continue to do it in the long night watches. You have to learn to drop it, to do nothing.

If the time comes when you can't pray, don't try to. If the time comes when you can't believe, don't try to. If the time comes when you can't do what you think you ought to do, don't try to do it. If you can't breast the waves, ride them. If you haven't the energy to swim, float. The well will begin to fill, I promise you, from the bottom, the way a wound heals from the bottom. Then, paradoxically, get up and do what you have to do. You will find you can do what you have to do and, if you are anything like me, sometimes when you feel least like doing it, you will do it better than you know.

NOW, AFTER YOU have done these three things, after you have rid yourself of the delusion

that you are a peculiar person, after you have begun to learn how to do nothing, and after you have done what you have to do, then go to someone whose well is not dry. Some of you, I fear, are too proud to do it and some are too shy but, over and over again during the years that I have been in the ministry—and I realize it is because of my office, not because of my self—people have come to me and said essentially the same thing, “Normally, I can handle things like this myself, but I have come to the point where I need to talk to somebody.” They may go away with only a cup of water but it is all they need to prime the spring.

Sometimes you can find a person between the covers of a book. I remember so well one of the times when my well was dry, and late at night I got up and began to read Dietrich Bonhoeffer's *Letters from Prison*. I had never read them before, and I read on, and on, and on. I thought to myself, if this man could do this kind of thing under circumstances like these, I can do any of the things I have to do under circumstances that are so much easier. It was as though my well began to fill because I had been in the company of someone whose well was not dry.

THERE ARE TIMES when you need more than any ordinary per-

son. I think so often of the line in the 61st Psalm, “Lead me to the rock that is higher than I.” Go to the Gospels. Whether you understand every line or not, read one page and let Jesus speak to you. Let something of his extraordinary vitality be transfused into you. Come to the Lord's table and be fed. Even though you do not understand how this can happen, how common elements like bread and wine can contain and convey to you the life and the vitality of the Lord Christ, come and be fed by Him.

Doing these things I can promise you the time will come sooner or later, sometimes sooner and sometimes later, when you will know what the psalmist meant when he wrote, “Who going through the vale of misery use it for a well; and the pools are filled with water.”

When our energies recede and our vitality is inadequate to meet the needs of the day, help us, O Lord, to learn to sit still, to care and not to care, to do nothing; and then give us the will to rise up to do the things we have to do, and go to those who can fill our empty wells, even unto Christ Jesus whose well is never empty. Amen.

—Excerpted from a sermon by the late Theodore Parker Ferris, Rector of Trinity Church, Boston, Diocese of Massachusetts, 1942-1972.

MULTINOMINALISM?

SIR,—As a “silly season” change from such solemnities as clerical collars or choir-girls, may I draw serious attention to the passing of a fascinating Anglican phenomenon to which less than sufficient attention has been given? I refer to the pre-war plethora, observable in both *Crockford's* and your own distinguished columns, of double-barrelled surnames so richly redolent of Establishment and Trollopian lawns, but now so rare.

How resonant, and uniquely C of E, are such appellations as Winnington-Ingram, Henniker-Gotley, Twycross-Raines, Teare-Fugand, Grome-Merrilees, Stoze-Blandy, Baron-Suckling, and (gloriously reduplicative) Stenson-Stenson. Even greater chic can be inferred from those who, while twin-barrelled, eschewed the hypen, thus: Hensley Henson, Tissington Tatlow, Rigg Stansfield, Manifold Gorrie, Buchanan Allen and Kinchin Smith.



Where have they all gone? The current *Crockford's* reveals a very worn-out seam. Is there perhaps a D.Phil. thesis to be quarried from an exploration of the provenance and significance of a feature that seemed to have flourished for less than a century?

Yours (almost) binominally,
ALAN (GRENVILLE) FINCH,

[Our correspondent gave up the search too soon. A rapid flick through the editorial *Crockford's* has uncovered Scott-Branagan, Shepheard-Walwyn, Waddington-Feather and, best of all (and Very Rev. and Hon. to boot) Twisleton-Wykeham-Fiennes. No doubt there are many others.—EDITOR.]

A PARABLE

“What parable do you like best? the Sunday School teacher asked her class. One child replied, “The one about the multitude that loafs and fishes.”—*Grace Notes*, Grace Episcopal Church, Monroe, Diocese of Western Louisiana.

SPIRITUAL DIRECTION

AND OUR RELATIONSHIP WITH GOD



IN OUR SEARCH for spiritual direction it would be well for us to look at the place spirituality occupies or should occupy in our lives. Thus we will come to know its importance and its interrelationship with all the elements which comprise our "lived" faith as Christians.

Spirituality is, very simply, the experience of our relationship with God. In that respect it is an expression of our basic faith and the ways in which we live it. We must then ask, how does this relationship with God begin and how is it nurtured in the living out of our lives?

MOST OF US, in varying degrees of objection to the super-emotional spiritual zapping which is promoted and practiced by the more conservative sects, will be quick to point out that spirituality is a growth process. We observe that even Paul who was struck down on the road to Damascus must have had previous bouts with himself wherein he questioned his

leadership role in the persecution of the Christ-followers. But while there is much truth in this growth process, the fact is that there must be a beginning point. That beginning point for most of us is the hearing and accepting of the teaching of the Church (the kerygma). Unfortunately that is not only the beginning point but the ending point for many of us. We take the teaching, adapt it to our lifestyle and begin our "living out of the Gospel" in what amounts to a surface relationship with God. We have missed or jumped over some of the necessary steps on the way. These necessary steps are first, the recognition of Jesus as Lord and second, the personal relationship with Christ. "Wait!" you say. "I certainly know that Jesus is the Lord but don't try to sell me on this personal relationship business." What we fail to understand is that a vast difference exists between that intellectual affirmation that Jesus is Lord and the personal belief that he is so. It is this sure belief that

allows us to grow into a personal relationship with Christ—one in which we come to rely on his presence and influence in our lives. And it is this relationship which supports our “living out the Gospel”.

SPIRITUAL DIRECTION then is a means which gently eases us into a stronger recognition of Jesus as Lord, builds our relationship with him, and manifests that relationship in our daily life, all of which is what we refer to as spiritual growth. That is, spiritual growth, or growth in the faith, is the living out of our relationship with Christ. Our acceptance of the teaching of the church then is not just the intellectual understanding of principles but becomes the recognition of the validity of the cross of Christ for us.

WHY IS THIS so important for us? Most of us know the answer to this question. If we reflect a bit, we realize that our belief is not a static thing but that it fluctuates with the forces in our life which attack it. Strangely enough the attacking forces can be ones of adversity and turmoil which make us cry out, “Why me”, but they equally as well can be the forces of well being and O.K.ness which build a complacency in us and lessen our “need” for God. Being able to discuss our lives and the forces and

values, sorrows and joys which arise in them with a spiritual friend, in an open Christian surrounding—discovering together, praying together and growing together is a good and effective way to bring to life (our life) the teaching of the Church, to strengthen our recognition of Jesus as Lord, to grow in our personal relationship with Christ and to actualize this belief and relationship in our lives. Spiritual friendship is an opportunity much the same as Thomas had when he was invited to place his hand in Jesus’ side and not to be faithless but believing. Our answer must be the same as that of Thomas “My Lord and My God”.

—The Rev’d Stanley P. Collins, Rector, Grace Church, Galveston, Diocese of Texas in *The Texas Episcopal Churchman*.



"Your Day Will Go Much Better . . ."



WORDS FOR THE SOUL

I KNOW OF NO BOOK so helpful to me in my every day struggle to maintain sanity, to keep order about me, keep my cool when I have laundry to do, meals to fix, news to report for the Church, errands to run and housework to do, than the Book of Psalms.

INDEED, THE WHOLE BIBLE is a precious guard against the enemies that would rob us of peace of mind and joy. The Bible tells of God's goodness and loving kindness to us. The New Testament is an absolute joy, milk to the soul, the wonderful account of how "God so loved the world that He gave His only begotten Son, and whosoever believeth in Him shall not perish but have everlasting life."

WHAT BETTER ARMA-MENT for battle against all the devils of our life than to turn to the Book of Acts to see how Paul and the early disciples (I'm thinking now especially of Stephen, who was stoned for his faith), never lost that inner glow from the Holy Spirit that allows us to meet the daily battles of life and emerge victorious and triumphant in Christ.

THERE ARE TIMES when my soul yearns to thank God for His goodness and I have no words for it. There are times when the beauty and wonder of God's goodness so fill my heart that I long to praise Him.

I NEVER LOSE SIGHT of God's goodness and loving kindness to us all. He gives us songs (for

that is what they are) with a note of praise. "Oh give thanks unto God in Heaven; for His mercy endures forever." . . . and so I urge you, dear friends, to read the Bible. Your day will go much better, and you will be touched by the grace of

our wonderful, loving, ever kind Saviour and Lord, Jesus Christ.

—Linda Anderson in *The Franciscan*, St Francis of Assisi Church, Simi Valley, Diocese of Los Angeles.

ON FINDING GOD'S WILL

HOW DO YOU find God's will? The following eight actions are often helpful.

1. Pray.
2. Think.
3. Talk to wise people for their advice and counsel, but don't let them tell you exactly what you should do.
4. Beware of the bias of your own will, but don't be too afraid of it; God doesn't necessarily thwart a person's desire. Don't make the mistake of thinking that God's will and what you would like to do are always at odds.

5. Meanwhile, do the next logical thing that must be done, since doing God's will in small things is the best preparation for doing it in great things.

6. When the time of decision comes, act on the knowledge you have.

7. Never reconsider a decision, once you have acted.

8. Be patient. You may not find out until afterward, perhaps long afterwards, that God was leading every step of the way.—Henry Drummond, *St John's Review*, Diocese of Hong Kong and Macao





BURIAL
IN THE CHURCH
NOT
FROM THE CHURCH



THE CASE FOR COLUMBARIUMS

OH WHY DO PEOPLE waste their breath/Inventing dainty names for death?/On the old tombstones of the past/We do not read "At peace at last"/But simply "died" or plain "departed"./It's no good being chicken-hearted./We die; that's that; our flesh decays/Or disappears in other ways./But since we're Christians, we believe/That we new bodies will receive/To clothe our souls for us to meet/Our Maker at his Judgment Seat./And this belief's a gift of faith/And, if it's true, no end is death./Mid-Lent is passed and Easter's near/The greatest day of all the year/When Jesus, who indeed has died,/Rose with his body glorified./And if you find believing hard/The primroses in your churchyard/And modern science too will show/That all things change the while they grow,/And we, who changed in Time will be/Still more changed in Eternity.

Sir John Betjeman, British Poet Laureate, deceased,
in Church Poems



COLUMBARIAN is an area reserved for the interment of cremated remains of the deceased, in dignified surroundings on consecrated grounds. It is a place for meditation and private prayer.

In 1869, the International Medical Congress urged nations of the world to adopt the practice of cremation. The reducing of a human body to ashes, however, is not a nineteenth-century idea. As long ago as 1200 B.C., the Greeks cremated and burned their dead and buried their ashes in large urns.

If Christ's physical body had not been crucified, but disintegrated, there would still have been the Resurrected Body. The body which He showed to the Apostles and hundreds of other people was not His old dead body that had returned to life. It was a new body, a spiritual body which could be recognized by His followers. They could touch *that* Body and eat with Him.

THANK GOD, our earthly bodies are of no further use to us after death. They are like worn-out clothes which we discard for a brand new garment—our resurrected bodies. As far as the Chris-

The churchyard at Melton Old Church, Suffolk, England, is a typical and living reminder of an age when life, from birth to death, centered on the parish church.



COLUMBARIUMS . . . AS

tian Faith is concerned, the kind of burial is unimportant, as long as what remains is treated with respect.—GRACE CATHEDRAL, Topeka, Diocese of Kansas.



AFTER A CONVERSATION with Becky McNabb, President of St Mark's Garden Columbarium Board, there are not many folks that would even consider being interred anywhere else.

St Mark's Garden Columbarium had its official beginning at a vestry retreat when Sam Rowland received permission from St Mark's Vestry to make a study of the feasibility of building a columbarium on St Mark's grounds. "I saw a columbarium in the garden of a church near Chicago a number of years ago, and was struck with the spiritual and practical wisdom of the idea," Sam said. "I've been thinking and talking about St. Mark's building one ever since."

A committee was formed. It moved slowly and carefully, doing their homework thoroughly. "We visited columbariums in Maryland, Texas, Colorado and Arkansas,"

Sam said. Becky stressed that the committee maintained close contact with the vestry during the research, planning and construction phases, keeping the vestry informed, and through them, the parish. The concept was generally well received from the first. According to Becky McNabb the general response was, "What a good idea!"

ST MARK'S GARDEN COLUMBARIUM was completed early in 1984. Four people have been interred to date.

"When a person agrees to inter their ashes in the church yard," Becky said, "they are leaving their name as well, and that name lives on as a witness. Their burial in church grounds makes a statement that they were a believer, a recognition of their belief in the community of saints, living and dead, a witness to their faith. And further," Becky continued, "they are still part of the parish, a part of the community that the parish represents."

The concept of burial in the consecrated ground of the church is an old one, sound theologically and

PARISHES VIEW THEM . . .

practically. *Practically*: Cremation is economical; the National Church supports cremation; and it is a wise use of God's creation, even in death. *Theologically*: If the parish is the center of life—baptism, confirmation, marriage, then death and burial should also be.—ST MARK'S EPISCOPAL CHURCH, Little Rock, Diocese of Arkansas, in *The Arkansas Churchman*.



THERE IS A LARGE, understandable measure of comfort to be drawn from the ancient practice of burial within the confines of the churchyard. From ancient times, the Church has provided places for burials within its grounds, in peaceful church graveyards, in crypts, in walls or in walkways of parish churches and cathedrals.

This procedure has had to be abandoned in modern times in most city parishes for reason of land stewardship; however, St John's was chartered under the Colorado Territorial government in 1861 with provisions for churchyard burial.

With the development of the col-

umbarium concept, the privilege of such burial is now available in All Souls Walk, consecrated on All Saints' Day, 1966.

THE WALK is a columbarium for the deposit of cremated remains. In appearance it is a handsome granite path, used regularly by the choir and clergy and others as they process to the Cathedral. It contains 784 fourteen-inch vaults of reinforced concrete, designed to hold ashes, either loose or in urns. In each individual crypt, ashes may be deposited according to family wishes. Ordinarily, urns are used and three can be placed in each vault. The name and dates of birth and death are to be placed on or in the urn. Also, a bronze tablet has been set in the granite border of the Walk, available for the engraved name of the individual. If the family wishes, a simple Cross may be incised into the marker, without other identification—ST JOHN'S EPISCOPAL CATHEDRAL, Denver, Diocese of Colorado.



THOUGH CREMATION is an ancient practice, there seems to be a recurrent need for a new perspective. Between 1945 and 1967 in



*Outside entrance to Trinity Church's Good Shepherd Crypt Chapel
and Columbarium, Tulsa, Oklahoma*

England the percentage of deaths in which cremation was employed rose from 7% to 46.9%, as compared to a more static situation of less than 4% in the United States at that time. Large numbers of our people have given little serious thought to this means of providing for disposition of the dead.

In America there is a pervasive avoidance of discussions on death and anything associated with it. Thus, there is reluctance on the part of many to give advance consideration and planning, with the result that when a death occurs the bereaved conform uncritically and unreflectively to existing patterns.

A good bit of American indifference to cremation results from

sheer lack of information. Here are some available comments on this viable option:

CREMATION IS CERTAINLY not a 'modern' invention. To those who have used it in ages past, the practice has always seemed to be a distinctly reverent way of dealing with the corpse.

In Dr Carroll E. Simcox' pamphlet "Is Cremation Christian?": As Christians we regard burning as a properly reverent way of disposing of other objects. If we need to destroy things which have been blessed for religious use—prayer books, altar linens, palms—we burn them. By common Christian consent we agree that there is no more reverent way of destroying



One room of Trinity's Columbarium showing its beautiful stained glass in a gracious setting.

that which has been set apart and used to the glory of God. Christians who favor cremation have every right or reason to cite this principle in support of their case.

Whether we cremate or bury the body, it passes from our sight. But it can never pass from God's sight. Our beloved departed are in God's hands, in death as in life, whatever disposition is made of their mortal bodies, which by God's mercy they have outgrown.

To meet the need of the many increasingly desiring cremation [now acceptable to Roman Catholics and others], Trinity Parish provides a columbarium for the repose of deceased persons.

This columbarium is located below the altar in the northeast corner of the Undercroft. The Crypt Chapel and Columbarium of the Good Shepherd is a beautiful and useful facility. Many are aware of the chapel's existence—now it is time we made it more widely known.

It should be a comfort to those who contemplate having the ashes of their dear ones placed in a niche here to feel that they will be under an altar consecrated to the worship and service of Almighty God. The rector, wardens and vestry guarantee perpetual care, provide a standard urn and beautiful bronze marker which can be seen.—TRINITY EPISCOPAL CHURCH, Tulsa, Diocese of Oklahoma.



BEING SAVED

. . . a man feels himself to be lost in the very moment when he is on the point of being saved. When God is about to justify a man, he damns him. Whom he would make alive he must first kill. God's favor is so communicated in this form of wrath that it seems farthest when it is at hand. Man must first cry out that there is no health in him. He must be consumed with horror. This is the pain of purgatory. I do not know where it is located, but I do know that it can be experienced in this life. I know a man who has gone through such pains that had they lasted for one tenth of an hour he would have been reduced to ashes. In this disturbance salvation begins. When a man believes himself to be utterly lost, light breaks. Peace comes in the word of Christ through faith.

Martin Luther*

** As noted in LIVING BY FAITH, a book by Stuart Blanch, retired Archbishop of York; published by Eerdmans Publishing Company.*





THE CRITERIA OF EMOTIONAL MATURITY

- + having the ability to deal constructively with reality.
- + having the capacity to adapt to change.
- + having a relative freedom from symptoms that are produced by tensions and anxieties.
- + having the capacity to find more satisfaction in giving than receiving.
- + having the capacity to relate to other people in a consistent manner with mutual satisfaction and helpfulness.
- + having the capacity to direct one's instinctive hostile energy into creative and constructive outlets.
- + having the capacity to love.

William C. Menninger, M.D., 1899-1966
St Martin's Episcopal Church *bulletin*,
Metairie, Diocese of Louisiana

THE BOOK of COMMON PRAYER AND PASTORAL MINISTRY

PART IV CONCLUSION



PART IV in a serialization of a paper written by the late Roger Lloyd (1901-1966), Residentiary Canon of Winchester (1937-1966), and published by The Society for Promoting Christian Knowledge in 1949. The essay speaks as clearly to the issue today as it did thirty-six years ago. *Used by the kind permission of SPCK.*

ONE OF THE WISEST and most experienced Anglican pastors of his generation, Arthur Hopkinson, suggested in his *Pastor's Progress* that the art of shepherding is enabled by the prior art of friendship. No amount of time and care given to friendship is ever wasted. Before a priest effectively can be a pastor to anybody he must be freely accepted as such, and the winning of friendship is generally the preliminary to the giving and receiving of pastoral trust. It, of course, must be friendship for its own sake, and with no ulterior motive, however good. Few things are more completely intolerable than the cultivating of friendship in order that a pastoral relationship may ensue. But in one way or another the priest must win the trust without which he will have but little opportunity to become a pastor. It will not be given him solely on the strength of his

Orders. It is certainly true that X can do nothing whatever for Y which requires the giving and receiving of confidence until X has won Y's trust. Nine times out of ten he wins it by ordinary friendship, by a thing so simple and so ordinary as just liking Y. In some measure this is even true of the confessional. Very, very few Anglican penitents will make their confessions just to the impersonal presence of a priest. They practically always choose a particular priest whom on other grounds and at different levels they have learned to trust. Outside the confessional, this principle is virtually invariable.

To say that the pastor must win the right to use his art is only to endorse the Anglican insistence on the sacred right of the individual to spiritual liberty. Thus the circumstances of the Anglican ministry are such as to make it possible for all to win the trust of the people. It is nearly always approached first of all through willingness and devotion in the "serving of tables," which is the deacon's office. The priest who wants to be a pastor must never forget that he is also a deacon, even though a priest. His diaconate, and the serving of tables which it involves, continues all his ministerial life; and he will be very chary of making too sharp and logical distinctions between spiritual and recreational work. It may

be just as much his business as a priest to be present regularly at the parish dance as to be present at the parish altar, for it is to the priest who "likes to be with them," who rejoices to see them dancing, who gladly lends a hand to decorate the stall at the parish bazaar, that the people will come with trust in their times of need.

On the Anglican scale of values, therefore, time given to people is better than time given to organization. It is not possible simply to say that, however and to leave it there. No priest, especially today, can hope, or even ought to hope, to escape altogether the work of organization, but he will keep the balance true, and deliver his own soul from the snares of bureaucracy, if he keeps firmly in mind that, in the context of the Anglican ministry as the Prayer Book sees it, organization has one purpose, and one purpose only, and that is the



enabling of the pastoral. The organizer is in fact the servant of the pastor, and he must never try to become his lord. The pastor, however, has constant need of his servant. It is therefore for the sake of his pastoral service to people that every priest should learn something of how a diocese and every department of it, is organized and managed. Few pieces of work are more radically pastoral both in spirit and in aim than the work of the Moral Welfare Associations, but they require considerable amount of organization to keep them in being.

The pastoral ministry is only true to the Anglican picture of it if it looks beyond itself. It must reach out towards evangelism for, as William Temple once said, "The Church is the only community which exists for the benefit of the non-member." In exact proportion as the Anglican pastoral ministry is true to the ideal which the Prayer Book holds of it is it automatically evangelistic. It holds in

just balance the corporate and the individual. It insists that obscurity is not insignificance. It proclaims in worship the whole Christian doctrine of man, and it offers to every man and woman a chance to understand, here and now in the community of worshippers, the glory of the promise that the Word given in the Church will make us the sons of God. The whole Anglican and Prayer Book conception of pastoral ministry takes courtesy and makes it evangelistic, takes patience and gives it power, takes ordinary kindness and makes it the basis of lives made anew, takes the simple need of association and makes it the instrument of Christ's redemption. It does this in every language all over the world, and by doing it it gives new worlds for old. Who could be other than proud to be called to exercise his ministry in such a Church, and to have such a book as the Book of Common Prayer to be his pastoral guide?

THE END

THE PERSON OF CHRIST

Now the Person of Christ does not pass away from the Church. The Church is the Body of Christ. The Spirit of Christ is the Breath of Life of the Church. Whatever Christ is the Church is; as reflecting, nay in a real sense even as being, Himself. If we want to see in what the priesthood of the Church consists, or what the word priesthood ultimately means, we must examine first what it means in the Person of Christ.—Robert Moberly, late Professor of Pastoral Theology and Canon of Christ Church, Oxford, in *Ministerial Priesthood*

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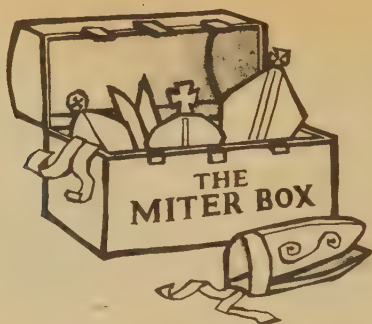
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ELECTIONS AND APPOINTMENTS:

French Kitchener Chang-Him, Bishop of Seychelles since 1979 and the Acting Metropolitan for eighteen months, has now been appointed Archbishop of the Indian Ocean succeeding Bishop Trevor Huddleston.

Frank T. Griswold III, 47, Rector of the Church of St Martin-in-the-Fields, Philadelphia, since 1974 and a Pennsylvania native, has been elected Bishop Coadjutor of Chicago.

Clarence C. Pope, 54, Rector of St Luke's, Baton Rouge, Louisiana, Shreveport-born and Sewanee-educated was elected Bishop Coadjutor of the new [since 1982] Diocese of Fort Worth [Texas].

Edmund Yeboah, Cuddeson-trained Vicar-General and Archdeacon of the Diocese of Kumasi, Ghana, has been elected Bishop of Kumasi, succeeding Bishop J.B. Arthur who died in 1983.

CONSECRATIONS:

Albert Peter Hall, 54, Canon Rector of Birmingham [England] since 1970, was consecrated [Suffragan] Bishop of Woolwich, London, in succession to Bishop Michael Marshall, now Episcopal Director of the Anglican Institute *and* SPEAK in the United States.

Peter S.M. Selby, 43, Canon Residentiary of Newcastle-upon-Tyne, educated both in Britain and America, was consecrated [Suffragan] Bishop of Kingston-upon-Thames, succeeding Bishop Keith Sutton, who became Diocesan Bishop of Lichfield.

Ronald Francis Shepherd, 58, Rector of St Matthias's, Victoria, B.C., for the past year, formerly of Christ Church Cathedral in Montreal, was consecrated on Epiphany [6 January] as Bishop of British Columbia, succeeding Bishop H.J. Jones.

TRANSLATIONS:

Colin James, 58, Cambridge and Cuddeson-educated, Bishop of Wakefield since 1977, is to be the

next Bishop of Winchester, succeeding Bishop John Taylor who retires [see below] later this spring. **Brian John Masters**, 52, Suffragan Bishop of Fulham, London, since 1982, is to be the new Area Bishop of Edmonton, [London], succeeding Bishop William John Westwood, translated to Peterborough.

RETIREMENTS:

Eric A.J. Mercer, 67, Bishop of Exeter since 1973, Kent-native and

former National Chairman of the Church of England's Men's Society, will retire in May, 1985.

John R. Poole-Hughes, 68, Bishop of Llandaff in [Cardiff] Wales since 1976, and Bishop of South-West Tanganyika from 1962 to 1975, will retire August 1, 1985.

John Vernon Taylor, 70, Bishop of Winchester for nine years, formerly General Secretary of the Church Missionary Society, is to retire early in 1985.

HONORS-ELECTIONS:

Desmond Mpilo Tutu, 53, General Secretary, South African Council of Churches, Assistant Bishop of Johannesburg, Rector of St Augustine's, Soweto, and recent Nobel prizewinner, has been elected the new Bishop of Johannesburg, succeeding Timothy John Bavin who has been translated to England as Bishop of Portsmouth. The 26-member Synod of South African Bishops elected Bishop Tutu on November 12, 1984.

Tutu was a schoolmaster prior to his ordination in 1960. While studying at King's College, London, he was a part-time curate [1962-1966]. He subsequently taught at a seminary in East Cape and at the University of Lesotho in South Africa. From 1972 to 1975 he was Associate Director of the WCC's Theological Education Fund in England.



DESMOND TUTU

In 1975 he returned to South Africa to become Dean of Johannesburg. Appointed Bishop of Lesotho the following year, he held that post two years. He has served in his present duties since 1978.—adapted from *The Church Times*, London.

GROWTH OR STAGNATION

IN AN EFFORT to understand the social and political unrest of the sixties and early seventies, I wrote a master's thesis at LSU on a series of sermons, debates and lectures that had been delivered in a small denominational college in the upper South. One of the major speakers in that series, an old Tennessee preacher, boldly asserted that the Gospel he had been taught forty years earlier by "sound" Gospel preachers was the same now as it was then. "In fact," he said, "I've not changed my mind on a single doctrinal issue in forty years."

The arrogance and stupidity of such an assertion are obvious. To claim that one has mastered all of the great truths of the Christian Faith or incorporated them into one's life at the age of 20 or 60 or even 80 is in and of itself preposterous. Moreover, the suggestion that one has no intention in altering his or her opinions about Christian beliefs in the future, as study and insight dictate, is equally ludicrous. Unfortunately, Protestant fundamentalists from the rural South do not have a corner on intellectual or spiritual intransigence.

Social critic Eric Hoffer, in *The Ordeal of Change*, has correctly observed that most of us are frightened by change. The more drastic the transition, the more dramatic our reaction. Religious uncertainty seems peculiarly devastating to many of us. After all, God is the one "given" in a world bombarded by the new and threatening on whom we may depend. Consequently, all too many of us come to think of the word "change" as something we get out of a soft-drink machine.

As Catholics, however, we know the great mysteries of the Christian religion not to be interesting uncertainties, but, as Oxford-Movement father G.M. Hopkins pointed out, *incomprehensible certainties* which we only approximate in grasping. Growth in the Christian religion presupposes intellectual, emotional and theological transition. Without them we may rightly assume spiritual under-development. (Please read Hebrews 5:12-13.) In fact, when we are not growing in our commitment and understanding of the grand verities of the Catholic faith, we are in a state of stagnation.

Perhaps no better barometer of our spiritual condition is the frequency with which we say to ourselves or others: "Well, it has never been like this before!" Gen-

uine Christian maturation may very well mean that it will never be that way again.—The Rev'd M.L. McCauley, *All Saints, Diocese of Fort Worth*.

PRAYERS

FOR THE NATURAL MAN

Let us pray

O God, You see that we live in a world of toil and travail, with the vague possibility that there might be something worthwhile at the end of it. We pray You to take from man the embarrassing gift of freewill that made possible the Fall and makes possible the fall of everyman. Grant that we may all become unselfconscious parts of one vast, universal factory, where everything works by automation, according to the pressbutton activity of One Divine Will.

O Lord, arise. Give up this awful experiment of making men like Christ.

O God, we have heard all kinds of things about waters parting, and manna falling, and the sun standing still, and fire descending on altars.

O Lord, nothing like this seems to happen any more, and although we see some sense in the uniformity of Nature, we wish You could still see Your way to

making an occasional exception when it affects us personally.

Don't let anyone say nasty things about us.

May all men speak well of us.

Don't let our witness for Christ make things awkward for us.

Let it be the aim of our life not to do anybody any harm.

Don't let our neighbors go one better than us.

Keep us respectable, whatever our thoughts are, O Lord.

Almighty God, there are so many uncertain factors in life. We pray that we may be a little more certain of You. We ask You to be good to us sometimes, to bless us now and again, to give us in some small way an occasional release from our doubts and worries. We believe there are times, even if not frequent, when we deserve Your blessing. Do not let us down. Amen.

—from *He Sent Leanness*, by David Head in *The Parish Paper*, St John's Church, Savannah, Georgia.

ACCORDING TO —

• Dr Malcolm Muggeridge, retired BBC commentator, author and Christian apologist: Every happening, great and small, is a parable whereby God speaks to us; and the art of life is to get the message.

• Martyn Hopper, writing in *The Missionary*, for the Diocese of Northern California: The two greatest dramas of life are the soul in pursuit of God and God in pursuit of the soul. The first has less apparent urgency, for the soul that pursues God can do so leisurely as Peter followed the Savior from afar. When God pursues the soul, however, He proves a relentless Lover. This is beautifully described in the poem, "The Hound of Heaven", by Francis Thompson. As the rabbit runs into its hole to evade the hunter, so the soul tries to escape into five lairs in the poem: *the unconscious mind, sex, science, nature and humanism*. These five substitutes for God are chosen in an effort to preserve the ego or the "I" intact—to save it from shattering contact with Divinity.

• The Rev'd David Harnish, associate at All Saints' Church, Rochester, New York: As Christians we

should be hungering after God, seeking to be conscious of his presence hour by hour. Unfortunately, too many of us think of the Christian life as a series of [high point] experiences instead of one long experience of a journey to eternity in the company of Jesus Christ.

• Rt Rev'd Gordon T. Charlton, Suffragan Bishop of the Diocese of Texas: If any Episcopalian finds him/herself "disturbed" by Bishop Jenkins' [recently consecrated Bishop of Durham] statements, or by other [similar] utterances, let it be a sign to that person and to his/her pastor that some educational work needs to be done. A great deal has been discovered in the past one hundred years which sheds much light upon the development of the Christian religion out of the experiences of the Apostles and their contemporaries. The study of this material is both fascinating and rewarding, even if a bit unsettling at first. Furthermore, nothing is more worthy of our time and effort than the attempt to remove the veil of misunderstanding which continues to hide religious truth from the eyes

f faith.

The Rev'd William H. Ralston, rector of St John's Church, Savannah, Diocese of Georgia: Whether the results of our prayers and actions are apparent in the lives of others or in our own lives or whether they remain secret and known only to God, appearing to this world and in this world utterly meaningless and futile, or even contemptible; nevertheless, in a universe where no sparrow falls to the ground without the Father's knowledge, and where the hairs of our head are all numbered, no intended good, however foolish and feeble in appearance, is ever lost. Even our most selfish prayers for good, insofar as they aspire even so little toward the goodness of God, are not lost or without effect.

The Rev'd Morton Kelsey, retired Episcopal priest, found quoted in St Paul's Epistle, St Paul's Church, Greenvale, Diocese of Western Louisiana: God gave us our families in order to make us grow. If I love everyone else in the world and don't love my family, I fear I may come into the category of the hypocrite. You might say the family is the crucible in which our love is refined.

The Rev'd Henry Ernest Hardy [1869-1946], British priest, known throughout the Anglican Communion as "Father Andrew", writing on the soul: People's characters are tested in three ways: by

the circumstances in which they live, by the people whom they meet, and by the experience of their own failures. Their characters are tested by the degree in which these things draw forth from them love and not bitterness, a humble repentance and a dependence upon God and not despair.

• The Archbishops' Committee of Inquiry on Evangelistic Work of the [Anglican] Church, in 1918, wrote: To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Savior, and to serve Him as their King in the fellowship of the Church.

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WE ARE THE VERY MODEL

We are the very model of today's Episcopalian,
We're broad and high and low and wide and somewhat baccanalian,
We're mystical, political, we're secular and clerical;
We can be charismatic but we seldom get hysterical.
We're traditional and modernist and socialist-monarchical;
We're protestant and catholic but not too hierarchical;
About ordaining women we are teeming with a lot of views
As well as on the Prayerbook that our Bishops say we gotta use.

Chorus: As well as on the Prayerbook that our Bishops say
we gotta use, etc.

We're prosperous. By daily work our stewardship is merited,
Abetted by the little bit that some of us inherited;
In monetary matters we are very economical;
The portion that we give the Church is best described as comical.

Chorus: In monetary matters we are very economical;
the portion that we give the Church, etc.

We're very well acquainted too with matters ecumenical,
In spite of being vague about our vows catachumenical.
A knowledge of our church remains to most of us a mystery.
(Someday we'll take the time to learn our heritage and history!)
Don't ask us what we mean with our responses doxicological;
They sound so grand they must mean something highly theological!
In short, we've just a smattering of elementary Sunday School,
Including cheerful facts about the meaning of The Golden Rule.

Chorus: Including many cheerful facts about the meaning of
the Golden Rule, etc.



OF TODAY'S EPISCOPALIAN

For our theologic knowledge, though we're open and adventury,
Has only been brought down to the beginning of the century;
But still in matters practical that we all dabble daily in,
We are the very model of today's Episcopalian!

Chorus: But still in matters practical that we all dabble
daily in, we are the very model of today's
Episcopalian, etc.

We are the very model of today's Episcopalian!
We do our work while modestly proclaiming our own praises in
Committee and Convention. We're a competent and cheerful band.
Get four of us together and you'll always find a fifth on hand.
We're known for our diversity and heterogeneity,
(Please don't confuse that funny word with sexual spontaneity!)
On controversial subjects you will seldom find that two agree;
Episcopalians are each the World's Leading Authoritee.

Chorus: Episcopalians are each the World's Leading Authoritee, etc.

We're educated, talented, creative, and professional;
So proud of our humility we don't need the Confessional.
We are very open-minded in all matters strange and alien;
We're only narrow-minded towards another 'piscopalian!

Chorus: We're very open-minded on all matters strange and alien;
We're only narrow-minded towards another 'piscopalian.

—St Luke's Church, Fort Myers,
Diocese of Southwest Florida



BY WILL AND DEED

☆ ALL SAINTS', Paragould, Diocese of Arkansas: \$13,987.20 from the estate of Robert A. Miller, a Methodist and a life-long area resident who, though childless, loved children and divided his \$60,000 estate among child-related agencies [a retarded children's ministry, a children's hospital and the local fire department, for its children's program], plus the Methodist and Episcopal churches.

☆ SOUTH AMERICAN MISSIONARY SOCIETY, Urban Mills, North Carolina: \$49,328.25 from an anonymous benefactor, received by Derek Hawksbee, Executive Director for the society which actively recruits, trains, sends and supports Church missionaries throughout Latin America.

☆ ST MATTHEW'S, Evanston [Illinois], Diocese of Chicago: the estate of Alan Jackman gave a bequest of \$10,000 toward partial acquisition of new parish pews.

☆ ALL SAINTS', Worcester, Diocese of Western Massachusetts, received a bequest of \$15,000 from the will of Mr John Frazier, in memory of Marie White, a mother of William White of All Saints' parish. The vestry designated the

bequest for purchasing a new parish computer and other office equipment.

☆ CATHEDRAL CHURCH OF ST PAUL THE APOSTLE, Diocese of Fond du Lac, [Wisconsin], was bequeathed from the estate of Karl and Grizelda Dobyns, members of the Cathedral parish, the amount of \$315,000 to be held in perpetuity and the income used for the cathedral. St Paul's, also, received a bequest of \$3,000 from Mrs Samuel Vandervort, in memory of her husband, long-time treasurer of the cathedral.

☆ Miss Dorothy Plath gave St Paul's a bequest of \$10,000 to be held in perpetuity and separately added \$5,000 to scholarship funds at NASHOTAH HOUSE, in Wisconsin.

☆ ST PETER'S, Conway, Diocese of Arkansas: \$10,000 from the Aulton B. Dougan Thank Offering Memorial Trust Fund, income from which will be used to purchase wine, wafers, candles and other altar items.

☆ EPISCOPAL ENDOWMENT FUND, Diocese of Oregon: A gift in excess of \$100,000 from the estate of the Rev'd Bernard F. Geiser, former Vicar of St Andrew's and Chaplain at Good Samaritan Hospital, Portland. Father Geiser died in 1965; his estate was designated to care for his sister until her death then to be given to the Endowment Fund.

☆ **DIOCESE OF NEVADA:** \$20,000 from the Robert Z. Hawkins Foundation of Reno, to help in the construction of housing at Camp Galilee, the diocesan camp near Glenbrook at Lake Tahoe.

☆ **UNIVERSITY OF THE SOUTH,** Sewanee, Tennessee: a gift in the amount of \$750,000 from Mr and Mrs Paul N. Howell to provide funds for the university to construct a chapel on the new campus of St Luke's School of Theology. *Both* Mr and Mrs Howell have served as senior wardens at St John the Divine Episcopal Church, Houston, Diocese of Texas.

☆ **ST FRANCIS BOY'S HOME,** Ellsworth, Kansas: Trustees of the

J.B. and L.E. Mabree Foundation of Tulsa, Oklahoma have made a completion grant of \$79,000 to the home's \$480,000 building project of a dining room, kitchen, storage-delivery facilities, plus extensions to the main office building.

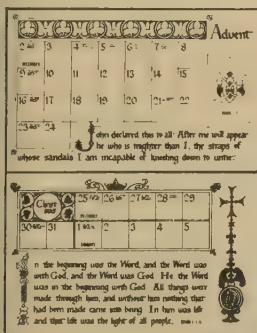
☆ **DIOCESE OF CHICAGO:** Two diocesan agencies were recipients of grants: (1) Cathedral Shelter of Chicago: \$39,463 by the Robert R. McCormick Charitable Trust to fund the cost of a new truck and replacement of kitchen equipment at the rehabilitation center. (2) The Quaker Oats Foundation granted \$2,000 to St Augustine's Community College for its general support program.

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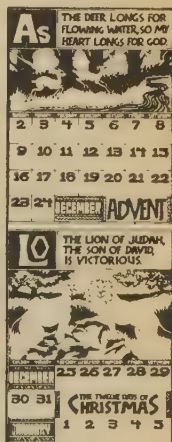
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QUARTER WATCH

¶ St George's College, an international and ecumenical school in Jerusalem, has announced eight special courses for 1985, all designed to capitalize on the school's unique location in the Holy Land and the development of the student's own spiritual resources. Interested persons should contact the college at POB 1248, Jerusalem, or St Paul's Church, 2747 Fairmont Blvd., Cleveland Heights, OH, 44106, in the U.S.

¶ The Rev'd Harry C. Williams, oldest [and still robust] priest in the Church of England, held a grand family reunion at his Canterbury home last October to celebrate his 105th birthday.

¶ The Rev'd David Walters, Cathedral Church of St Paul, Burlington, VT, informs TAD that our mention [in IVTAD84] of his need for the rare 1967 EBC selection, "The Davidson Affair," so that a Lenten play could be staged, produced 17 offers [1 from Japan] and 7 books [1 from Canada]. His cup overfloweth. Father Walters ex-

tends his thanks to all responders. TAD thanks you, too!

¶ The Rev'd C. Naugle of Macungie, PA, writes: "Your 'Coke' machine article in Transfiguration AD '84, page 23, and then your announcement about accepting ads in '85 prompts me to ask you to use a P E P S I C O L A ad in all fairness to the other cola. Rearrange the letters of Pepsi Cola and you'll have E P I S C O P A L."

¶ WYNNEWOOD, the attractive native stone and frame, two story two bedroom home facing Deep Valley at Hillspeak, built by the late Winifred Travis Hensel, is available on a long-term lease. Contact the Administrator at Hillspeak, Eureka Springs, AR, 72632 or phone 501-253-9701.

¶ Dear "Puzzled in Minnesota": The *THIRD* Advent of Jesus Christ is explained in the article "The Purpose of Advent" in TAD's ADVENT Issue. [p.4] Jesus' *first* coming was 2,000 years ago; His *second* is in the present to every open heart; His *third* appearance future as our King.

¶ TAD goes behind the Iron Curtain: The Rev'd John Keefer, English priest, receives his copies at his new post as British Embassy chaplain in Bucharest, Romania, where he ministers at the Church of the

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¶ To those "one or two" TAD readers who may not have heard: The Church of England's General Synod voted last November in favor of admitting women to the priesthood by a bishops-clergy-laity vote of 307 to 183. Because of the complex process of changing the Church's canon law and getting Parliament approval, it will be 1990—at least—before women could be ordained.

¶ INTERESTING TAD-BITS:

(1) The Monastery of The Society of St Paul in Palm Desert, California is the former home of actor William Boyd, "Hopalong Cassidy" to his fans. *Reach for your Prayer Book, pardner!*

¶ The [British] League of Anglican Loyalists, founded in 1968 to defend catholic tradition in the Church of England, has been dissolved because there is now no need for its independent existence. O.K.?

¶ The Danbury and Litchfield deaneries of the Diocese of Connecticut are planning a Religious Art Exhibition in New Milford for the last ten days of June, 1985. *That's beret good!*

¶ The Rt Rev and Rt Hon Graham Leonard, Lord Bishop of London, whose predecessors had oversight of colonial parishes before the American Revolution, was honored guest at the beginning of the year-long celebration of the 250th anniversary [founded 1734] of St George's Church in Schenectady, NY. *For everything there is a season, and a time for every matter under heaven. [Eccles. 3:1 RSV]*

¶ Think of a committed Church family! Think of Episcopal evangelist, Rev'd Chuck Murphy of Decatur, AL, who writes TAD: Our son, Chuck III, is rector of All Saints, Pawley's Island, SC. Our son, Tim Murphy, is rector of Holy Comforter, Sumter, SC. Our son-in-law, David Jones, is Episcopal Chaplain at George Mason University in Fairfax, VA. And now our nephew, Robert Black-



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well, is the vicar at St Joseph's-on-the-Mountain at Mentone, AL. *Infiltrating, eh?*

¶ **HEART GLAD DEPART-MENT:** Last fall, the Rt Rev Scott Field Bailey, Bishop of West Texas, blessed and dedicated the new St Jude's Home For Children, located on 14+ acres, 23 miles north of San Antonio. It is not a diocesan institution nor affiliated with St Jude's in Nevada. Founders-Directors Travis and Ella Hamilton, members of San Antonio's Christ Church, plan a facility that will eventually care for 50+ homeless or neglected children.

¶ **HEART VERY SAD DEPART-MENT:** Statistics recently released by the American Life Lobby show that over 15,000,000 American unborn have been casualties since abortion was legalized in 1973, compared to 1,160,581 servicemen killed in *all* American wars since 1776. That's 13 to 1, fellow Christians!

¶ **WORLD'S BACKWARD PRIORITIES:** Ruth Leger Sivard, author of *World Military and Social Expenditures*, says the current world military budget is \$600 BILLION. She also reported that in 1983, the 'Year of the Child', 30 children died each minute for want of food or medicine. [That's 43,200 each day, 15,768,000 for the year. Also, 120 million children have no schools to attend. *Progress?*

¶ TAD's mailings are now fully computerized! Old stencils and cabinets have been joyously removed. In the conversion though, some names might be overlooked. We urge any rector, so inclined, to announce "in church" that parishioners contact Hillspeak if they miss a single TAD.

¶ We hope you won't miss the next TAD, which, if Our Lord God wills, should be in your home around EASTER, 1985.



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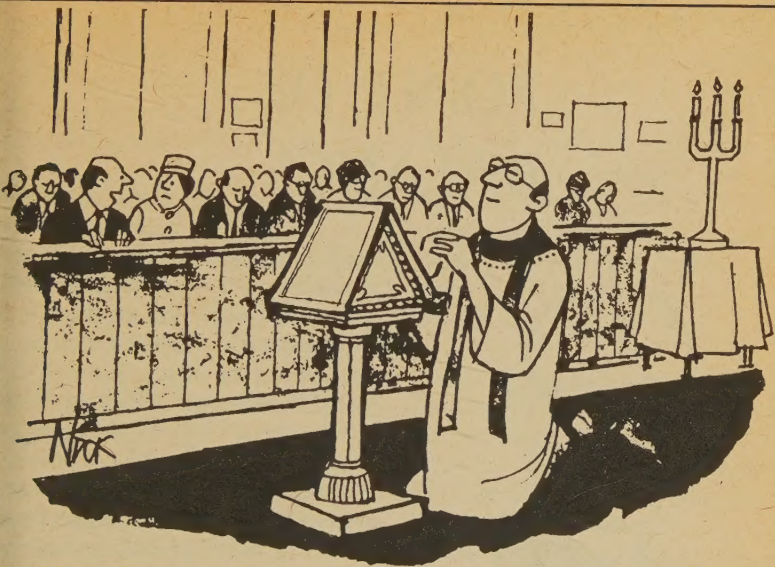
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POINT OF BALANCE



RICHARD HOLLOWAY

IN AN AUTHOR'S LIFE one book can be more important than the rest. It may be the first he writes or the last; more often it is somewhere between the two, when a stage is reached, a point of development is marked, by the setting down of truth as it has been so far revealed. Thereafter, the road ahead is clearer.

I venture to think that, for Richard Holloway, *Suffering, Sex and Other Paradoxes* may turn out to have been that particular book. This is not so much because it is published just after his return from

the United States to Britain as the new Vicar of St Mary Magdalene's, Oxford, though that in itself is a staging-post for him at which he is surrounded by the prayers of his many friends and admirers; but, rather, this is a significant book for its author as well as for Catholic-minded Anglican Christianity because it says that the believer *can* achieve a point of balance in the tensions between what is given first and what is encountered in life.

FOR A MAN AND PRIEST who experiences with empathy the anguish of human existence for many of his fellows as sensitively as Fr Holloway does, such a balance is not easily reached. The chapters on suffering in this book will be gratefully pondered by many people; they show how keenly and costingly the author's mind, heart and will are attuned to the needs of those in his pastoral care. But these chapters will not be fully appreciated unless earlier ones have received equal study; for, at the outset, Fr Holloway teaches from his own experience how the Christian should put his or her act to

gether: should fuse mind, heart and will into an entity that first explores and then accepts the opposites, the paradoxes, in human personality and in the world.

Because there is such pressure upon Christian belief by the forces of change, a chronic anxiety is created in those who fear the collapse of standards in social and moral behavior. The secret of survival is to affirm what one believes rather than to attack what one doesn't believe.

Martin Thornton's analogy of the rock and the river—the givenness of faith and the fluidity of human history—is used to indicate how

the Christian can affirm God in glimpses of beauty through music or poetry, while recognizing that there has been “a rebellion in the heart of reality”. Only thus can suffering be accepted; only thus can the authority of God's love rob man's sexuality of its potential destructiveness and make of it what it was meant to be, an extension of that same love.

With this book, Richard Holloway has, of a certainty, placed himself in the tradition of the great priest-writers from Newman onwards; and he is now in Oxford at his ecclesial nerve-center.
—from a book review in *The Church Times* by Iain Mackenzie.

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